THE LATTER-DAY SAINTS'

MILLENNIAL STAR

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"*It is impossible for a man to be saved in ignorance.*" DOCTRINE AND COVENANTS 131: 6.

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THE JOYS OF MISSIONARY SERVICE*

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OF THE FIRST COUNCIL OF SEVENTY, AND PRESIDENT OF THE CALIFORNIA MISSION

IT IS CERTAINLY a very great privilege, my brethren and sisters, to be permitted to take part in this great conference of the Church. I trust that the few moments that I occupy this position I may be led to say such things as shall be in keeping with the occasion and that may be of some benefit and advantage to those who are gathered together.

I am very glad to be able to report the California Mission as being, from my viewpoint, in good condition. We have had a larger number of missionaries in the field during the past winter than we have ever had during any previous period in the history of the Mission. This larger number is accounted for owing to the fact that a good many short-term missionaries were sent to California. A large number of the short-term men who have been assigned to California have been men quite well advanced in age, two or three of them being just under eighty years of age. They have all manifested a splendid spirit and have been very anxious to magnify their callings as preachers of the Gospel. Their spirit has been stronger in some instances than their physical organism, and a number of these elders have already been released on account of failing health. Those who have been released were not quite able to stand up to the stress of missionary work. I am very sorry to say that one of these brethren, Brother Thomas Wilson of the Woodruff Stake, after returning home suffered for

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a considerable period of time and then passed on to the great beyond. Elder Wilson was a good and faithful man. We appreciate the splendid work that has been accomplished by the short-term missionaries. Short-term missionaries will be made welcome again in California. While I have no thought that it is my prerogative to indicate what should be done regarding this class of missionaries, I take it from some expressions that I have heard from some of these brethren that they could just as well as not have been in the mission field earlier in the season if they had received notification; and this certainly would be a very great advantage to missionary work. If short-term missionaries could be notified so as to leave their homes, probably not later than the month of October, they could give more time in the field and thus make their services more valuable. They could render service during the winter months and still return in time to take up their farming operations. I think the great majority of these short-term missionaries who have been assigned to California have been men who have been engaged in agricultural pursuits. Many of them have already been released to return home in order that they might give attention to the planting of spring crops, and the balance of these short-term men I suppose will be home within a month or two from the present time. They have brought a splendid influence into the Mission. They are men of faith and confidence; they have set a good example before the people and have had wonderful testimonies to bear in relation to the great work that the Lord our God has planted among the children of men.

THE POWER OF A TESTIMONY

We also have an excellent body of young men and women; and while I suppose every mission president is anxious to have some men of experience in the mission field to lead the way, to preside over conferences, to instruct and teach younger men and women, personally I feel, the longer I labour as a missionary, that our Father in heaven made no mistake when, through His servants from the very beginning, He called very youthful men to go abroad to represent Him in the preaching of the Gospel. It is perfectly marvelous to note the change that takes place with these missionaries. Last Saturday night I had the pleasure of meeting quite a body of California missionaries in their missionary reunion, and I was proud of that company of young men and women. Just a short time ago I met every one of these young people in the mission field when they first reported for missionary labour, and almost invariably I met trembling boys and girls. They hardly knew, as a rule, whether they had any testimony concerning the divinity of the work of our God, or not. In fact it has not been an unusual thing to hear some of these missionaries say that they did not have a testimony; they believed

in the work of God, they had faith that Joseph Smith was a Prophet of God, and they were anxious to come to the knowledge which they had heard their parents and bishops and presidents talk about in their home communities. These young people that I met in the reunion were a different class of young men and women altogether from the young men and women I met as they came into the mission field. They were no longer trembling. They were no longer in any doubtful mood concerning the work of God. They were full of conviction. Instead of shaking hands with trembling boys in a good many instances, I found myself shaking hands with bishops in the Church of Christ, with bishop's counselors, and with stake superintendents of Mutual Improvement organisations, and Sunday School organisations; and it was evident from the words that fell from their lips, in the brief conversations I was able to hold with them, that they were in very deed ministers of the Gospel of the Lord Jesus Christ, and that they had burning in their souls the same testimony, the same knowledge, the same understanding, that were in possession of their fathers and mothers.

TRUE AND WHOLESOME UNDERSTANDING

I said in our Mutual Improvement General Board meeting the other night, when there was a little discussion regarding testimony, that I heard one of our bright, well-educated, young missionaries say that he had attended one of our Church schools for four years until he graduated from that school, and then attended the Brigham Young University for four years until he graduated from that institution of learning, and he made this wonderful statement: "I have come to understand my relationship toward my Father in heaven, the nature and importance of the Priesthood of Almighty God that has been conferred upon me, and the duty I owe to my fellowmen, better in the three months that I have been labouring here as a missionary than during all those years when I was attending school and taking regular theological lessons." Then he added: "And I had good teachers, too."

EDUCATION DOES NOT AFFORD ALL KNOWLEDGE

I hope there will not be any thought in the mind of any educator who may be in this great congregation, that I do not entertain a proper appreciation for education. I would that I had more education myself. I am proud of the men in our midst who have passed through great institutions of learning in our own land and in other lands, and who have had conferred upon them degrees of honour, because of their educational attainments; and yet I do hold that in giving actual service in the preaching of the Gospel, in coming in contact with individuals who question one in relation to the principles that have been

revealed of God, there comes by the power of God, and the inspiration and revelation of the Spirit of the Lord, an understanding regarding the purposes of God, the greatness and power and necessity of His work, that cannot be obtained from books, and that cannot be put into the hearts of men by teachers, let them labour ever so well and faithfully. I do not understand that there is any way of coming to a comprehension of the purposes of God other than by having the companionship of the Spirit of the Lord. If we come to understand the truth, as one of the old Apostles taught, it must be by the revelation of God. So taught the Apostle Paul to the Galatians. There is no other way.

I am greatly comforted when I hear testimonies such as I have referred to; and missionaries bear many such testimonies. I heard one of our college-bred men, Elder Louis E. Rowe, who is at present in charge of the Sunday School and Mutual Improvement work in the California Mission, make the statement not long ago that he would not exchange the information and understanding that had come into his soul as a result of his missionary labours for all the college training that he had ever received or ever expected to receive. With, I hope, a due appreciation for the declaration that came from the Prophet Joseph Smith that, "The glory of God is intelligence," I myself entertain the thought that there does come by the power of God and by the mysterious revelation of the Holy Spirit, a knowledge concerning the purposes of Almighty God that is superior to anything that any man living has ever obtained or ever will obtain while the world stands, from any institution of learning.

"A MARVELOUS WORK AND A WONDER"

Our Father in heaven has established this work. Men in the world do not believe it. We have been sent out to bear testimony that God has set His hand to accomplish a marvelous work and a wonder. Yesterday when I looked over this great congregation I wondered what could be in the minds of men and women not of our faith when they come into this Tabernacle and see it crowded to its utmost capacity with Latter-day Saint men. Latter-day Saint congregations are not made up chiefly of women, as is the case in many of the churches of the world. Our meetings are crowded with men, men of hard sense, men who know something about the battle of life; yet they leave their affairs and come from long distances that they may be in this general conference.

THE GATHERING TO ZION PREDICTED

As I looked over the tremendous gathering yesterday morning there came into my mind the promise that was made by one of the prophets, Isaiah, when he said:

And it shall come to pass in the last days, that the mountain of the

Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

Another prophet, Jeremiah, made this declaration:

Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion:

And I will give to you pastors according to mine heart, which shall feed you with knowledge and understanding.

I have had some experience as a missionary in many of the nations of the world. In my missionary work I have been brought into contact with many thousands of Latter-day Saints who have been converted to the truth of the great message that missionaries are attempting to deliver to the peoples of the earth, and I know that they have not come up to Zion for gold nor for silver nor for perishable things.

IN FULFILMENT OF PROPHECY

I call to mind, now, that many years ago, when I was a boy missionary in Scotland, in conversation with a good sister in that country she made this statement to me: "I would to God that the way might be opened up that I might go to Zion with my children. It would not matter to me," said that good mother, "though I was sure to lay down my life on the journey, if I could only have in my soul the knowledge that my children would be taken to the land of Zion, and that they would be brought up under the care and teaching of the servants of God." I know that men and women who have gathered from afar, to this land, designated by the Lord our God for the gathering of His people, are actually fulfilling the promise that was made by the holy prophets; that they are coming to the land of Zion with the thought uppermost in their minds, that they may learn more perfectly of the ways of God: that they may receive more completely of the blessings that our Father in heaven has to give to His servants and His handmaidens who are willing to keep His commandments.

I would like to ask the strangers who are present in this congregation: Where else in the world can a people be found who have been gathered from all nations like this people; or where else among the religions of the world can teachers be found who believe in the promises of the prophets such as I have mentioned? Men at large are not looking for any such fulfilment of the promises of God. The Latter-day Saints alone teach and believe in such promises as are made by Isaiah, Jeremiah and other prophets pertaining to the last days.

LABOUR IN THE MINISTRY BRINGS TRUE HAPPINESS

I rejoice in my ministry, my brethren and sisters. I can not conceive of any line of employment that any human being can have more desirable, or that produces greater joy in the human heart, than that which is found by men and women who are engaged in calling repentance to the inhabitants of the earth and in teaching to them the precious truths that have been revealed for the salvation of the human family. I feel grateful to my brethren of the Presiding Authorities of the Church for the opportunities they have given me to labour in the ministry, to labour at the present time in the great State of California. I feel grateful to them for the kind words they have spoken to me, for the encouragement they have given me and my companions; and I have a strong desire in my soul to perform the duties that rest upon me to the best of my ability, and to be found always crying repentance among the people and bearing witness to the truth as it has been revealed. It is true there are not any great numbers that pay attention to the testimony borne by the missionaries. In the California Mission, during the year just passed away, there were about seven hundred sixty baptisms. A large number of these baptisms were the children of Latter-day Saints who reside within the confines of the Mission; but we rejoice when we take into consideration the declaration of our Father in heaven that if one labours for a lifetime and saves but one soul, how great will be his joy with that soul in the kingdom of God. Then if we put that measure of importance and value upon the souls of men, wonderful things are following the ministry of these missionaries, not only in California, but in all the missions throughout the world; for I take it that few as the baptisms may be, they are far in excess of one soul to each man and woman who has been called to labour as a missionary.

A GREAT RESPONSIBILITY

Then there is another great responsibility that rests upon the missionaries. It is not to be gauged by the number of souls that we lead down into the waters of baptism. It has always been the decree of God and His manner of working with the inhabitants of the earth, to send forth His servants to warn mankind and bear witness concerning the judgments of the Almighty that are to overtake the inhabitants of the earth; and those judgments have not ceased, as the Lord God liveth. All that He has promised by the mouths of His holy prophets in due time shall be brought to pass; and upon the shoulders of these men who have been called to labour as missionaries there rests a responsibility to warn the people and testify as widely as possible that the heavens have been opened, that God the Father and His Son Jesus Christ have come to earth, that holy angels have been sent by the command and appointment of God, and these holy messengers

have conferred upon the heads of mortal men the authority of the holy Priesthood, the power to speak legally in the name of God. That authority is here, it is with the missionaries; they feel it. No wonder they say there has come to them a knowledge and comprehension concerning the purposes of God which they have never been able to obtain in institutions of learning, but they found it by revelation in the service of God.

I bear witness to this truth. I rejoice in it. I know that God lives; I know that Joseph Smith, the man chosen to introduce this great work of the latter days, was called and ordained to the authority of the Priesthood by the commandment of Almighty God. The Lord's Spirit has so testified to me and, whether my fellowman entertains the thought that I am radical or otherwise, God being my witness, I know that this is His work, and that it cannot be destroyed. It has been planted to remain. That is the promise of God. Overturn it if you can! Amen.

THINGS THAT ENDURE

Honour and truth and manhood—
These are the things that stand,
Though the sneer and jibe of cynic tribe
Are loud through the width of the land.
The scoffer may lord it an hour on earth,
And a lie may live for a day;
But truth and honour and manly worth
Are things that endure alway.

Courage and toil and service,
Old, yet forever new—
These are the rock that abides the shock
And holds through the storm, flint-true.
Fad and folly, the whims of an hour,
May bicker and rant and shrill;
But the living granite of truth will tower
Long after their rage is still.

Labour and love and virtue—
Time does not dim their glow—
Though the smart may say, in their languid way
"Oh, we've outgrown all that, you know!"
But a lie, whatever the guise it wears,
Is a lie as it was of yore;
And a truth that has lasted a million years
Is good for a million more!

Ted Olson

Gaze steadily into your own candle light, and the sun itself will be invisible.—Carlyle.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, AUGUST 19, 1926

EDITORIAL

NOT TO BE GIVEN AWAY

THE PRESENT is an age of personal and public charity, of benevolence and altruism. As a nation we have had intensive training in the practice of giving; and whilst many have doled out grudgingly, others have imparted willingly and in rich measure. The average is fair, though, as with the results of human effort in general, it ought to be better.

Thorough training in giving is an essential part of the divinely planned curriculum in the university of life. Some of us shirk the lessons and try to eliminate benevolence from our list of studies. Others take the reading course but shun the laboratory training, which requires doing as distinguished from learning what and how to do. He who has not learned to give has but questionable title to the fundamental rights of possession.

Such comments as the foregoing have specific application to material benevolence, to the relieving of distress, to feeding the hungry, to providing employment whereby the beneficiary may be enabled to further help himself, to activity in community betterment and civic cooperation.

But there are some possessions—and they of the greatest worth—that no man can bestow upon his neighbour nor bequeath to posterity. Can artist or mechanic impart his skill through bill of sale or transfer deed? Can the man of education by will and testament devise his high attainments to an idle illiterate? The most that any such possessors of real wealth can do is to provide facilities whereby others may gain for themselves knowledge and skill, and to encourage such by earnest counsel, admonition and persuasion as well as by their own inspiring example.

So with even stricter literalness is it with respect to spiritual treasures. One who through humility and obedience has gained a testimony of the truth of the Gospel of Jesus Christ is rich therein beyond all the wealth of earth; but that priceless possession is his own. He can never give it to another nor share it, however strong his yearning that his friend should be so endowed; but he can assist that friend to gain a similar testimony in his own right. In the day of separation and judgment each of the two, and every one of us, shall stand alone, to our individual

honour or shame, wise in the things of God unto salvation or degraded through wilful ignorance unto condemnation.

It is not given unto man, devoid of divine cooperation, to convert his brother; though it is the blessed privilege of the converted one to help his fellows toward conversion. The ability to repent is a gift from God, not from one man to another, nor a spontaneous growth; but the divine bestowal is assured if the soul be contrite and receptive.

When Peter was charged with a breach of the Jewish law, in that he had associated with the Gentiles, he told of the divine manifestation whereby he had been commanded to do as he had done; and his hearers believed and exclaimed: *Then hath God also to the Gentiles granted repentance unto life.* (Acts 11: 18).

You may remember that in the parable of the ten virgins the Lord depicts the foolish five as pleading for a share of the oil with which their wiser sisters were provided. But the latter refused; instead of oil they could give advice only—that the deficient ones hasten to procure a supply for themselves; but alas, while the unwise sought in eagerness and despair what they had neglected to secure while time and opportunity had been theirs in plenty, the Bridegroom passed, and they were shut out from the marriage feast.

Judge not the refusal of the wise and provident maidens as uncharitable. The circumstance is typical of the fact that in the judgment to come every soul shall be individually answerable.

Had the parable turned otherwise, had the wise virgins been pictured as imparting of their precious possessions to the slothful and unworthy, we would fain find in the story some shadow of propriety for the utterly repellent and unscriptural heresy of supererogation, which sprang up as a noisome weed during the dark centuries of the apostasy. This sacrilegious vagary pretends that the excess merits of the righteous may be drawn upon as a bank account and apportioned to the payment of the sinner's debts—in short, that the sins of one man may be remitted through the more than average godliness of another man.

If conclusions as to doctrine may be drawn from our Lord's parables, the story of the ten virgins refutes the Satanic suggestion that my sins may be neutralized, and I be saved, by no effort of mine but wholly through my brother's surplus of worthiness. In the first place, no one of us has any such excess or surplus; and secondly, individual claims to salvation are strictly non-transferable.

We know no supererogation but that made available by the Atonement of Jesus Christ, through whose merits salvation is offered to all men on equal terms.

For every soul shall stand before God to be judged according to his deeds. See Revelation 20: 12, 13, and Book of Mormon, Alma 5.—J. E. T.

JOB'S ANSWERS

THE PATIENCE OF JOB is a proverbial theme of sermon, prose and poesy. James, a creator of Scripture, in his epistle refers his brethren to the biographies of prophets who had spoken in the name of the Lord, "for an example of suffering and affliction." He points specifically to Job, saying:

Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.—James 5: 11.

So the text is not only the choice of us moderns.

Patience was not the sole attribute possessed by Job. His was the quality of faith that could move mountains; indeed, implicit trust and firm belief in God motivated his uncomplaining endurance and fortitude. His was the mind of a seer, the foresight and perception of a prophet. Possessed by him was a testimony that the legions of Belial could not destroy, and he solemnly exclaimed:

For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

And though after my skin worms destroy this body, yet in my flesh shall I see God.

Job's wisdom is of strong appeal. His faith developed into knowledge, and he applied this with wisdom. His rejoinder to his wife's counsel to him during his sore affliction demonstrates his method of reasoning. Circumstances leading up to this may be summarised thus:

Job was an upright, God-fearing man and eschewed every semblance of evil. He was blessed with material riches; and his children were numerous, but somewhat wayward, and Job sought to sanctify them in accordance with the Mosaic order.

The Lord knew the integrity and valour of His servant, and to prove to Satan that true testimony is not based on the possession of earthly bounty, permitted Job to be buffeted for a season. Calamity befell him. His herds were stolen by the marauding Sabeans and many of his servants fell by the sword; a consuming fire destroyed his flocks and their watchers; the invading Chaldeans robbed him of his camels; his eldest son and other sons and daughters were killed by a tornado, which demolished the house of his oldest son. One can fairly picture Satan reveling in his supposed victory over another mortal, but not so; Job mourned, but answered:

The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

It is recorded further:

In all this Job sinned not, nor charged God foolishly.

Satan was thwarted, but still he haughtily presumed that he could gain possession of the Lord's servant, and said unto the Lord:

Skin for skin, yea, all that a man hath will he give for his life.
But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.

Into the adversary's power was Job again delivered, with the strict injunction that his life be spared. Sore and suppurating boils afflicted him from head to foot; their pain was so excruciating that he sought relief by desperate scraping with a fragment of a broken pot.

Men have long endured the pangs of hunger and thirst, the scorching blasts of a tropical sun or the biting frost of an Arctic winter, mental agony stimulated by being unable to forget—or unable to remember—or minor physical maladies; but the strongest of mortals have winced and surrendered when subjected to the tantalising wiles of Lucifer and the torture of extreme pain.

Said Job's wife to him in his hour of despair: "Dost thou still retain thine integrity? curse God, and die." One would imagine that she, too, had imbibed the spirit of Diabolus. Though his flesh grew weak and was scarred with festering sores, the spirit within remained resolute and determinate, and Job answered:

Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil?

Job's life, as the lives of many other righteous agents and prophets of God, accentuates a fundamental principle. Solomon gave utterance of it in his advice to his son, saying:

My son, despise not the chastening of the Lord; neither be weary of his correction:
For whom the Lord loveth he correcteth; even as a father the son in whom he delighteth.—Prov. 3: 11, 12.

Unto the church of Laodicea John the Revelator was commanded to write: "As many as I love, I rebuke and chasten: be zealous therefore, and repent."

The writer recently attended a Latter-day Saint cottage meeting in a humble and pleasant abode. Several staunch testimonies were borne with the fervour and firmness that characterise such gatherings. One testimony was particularly impressive, the gist of it being that divine blessing had been bestowed upon the speaker in the nature of chastisement and suffering. She perceived that she had been subjected to such for her eventual welfare, and recognised the outcome, the relief of her straitened circumstances, as also a blessing from on high. Similar incidents could be multiplied; Church history comprises many like testimonies.

During the hardships and persecution of pioneer days in the

Church the Lord revealed anew His decree of yore through President Brigham Young. The wording stands to-day as a test whereby the fearless and the loyal are segregated from the fearful and the wavering. It reads:

> My people must be tried in all things, that they may be prepared to receive the glory that I have for them, even the glory of Zion; and he that will not bear chastisement is not worthy of my kingdom.—Doctrine and Covenants 136:31.

JAMES K. KNUDSON

HOMEWARD BOUND

PRESIDENT JAMES WYLEY SESSIONS, who for practically five and a half years has presided in the South African Mission, sailed from Liverpool on August 13th, accompanied by his wife, Sister Madaline Funk Sessions, and their two children, Mark Harvey aged 11 and Rosamonde aged 8, all bound for their home in the West. President Sessions and family arrived in England December 1, 1920, and, after about six weeks spent in the London Conference, proceeded to South Africa, where they remained until June 1st of the present year. Their missionary experience has been an unbroken course of earnest devotion and willing sacrifice. At the time of their arrival in that distant field no other missionaries could be admitted, as very definite restrictions were imposed by the government of the Union; but our faithful Brother and Sister have had the joy of seeing conditions improve so that as many as 25 additional missionaries have been in service there at one time.

The South African Mission comprises five conference districts; and in that land of vast distances these districts are so situated as to make necessary a journey of 3,200 miles on a single tour of complete visitation, and two months are required in making the round.

During their period of service Brother and Sister Sessions have witnessed the gratifying growth and development of the Mission, to which good condition they have contributed, without stint, of time, talent and soul-energy. Under their fostering care the seven branches in the Mission have grown through steady accessions, though not without frequent depletions as many faithful members have emigrated from that land to the home of the Saints in the Rocky Mountains. A very pleasing feature of President Sessions' administration is the friendly relationship maintained with Government officials, public institutions and prominent men throughout the Union.

Both President Sessions and his wife are graduates of the Utah Agricultural College, and each has received the degree of Bachelor of Science from that institution. At the time of his call to the

mission field President Sessions was Instructor in Agriculture in the Idaho Technical Institute. The family now return to their home in Pocatello, Idaho, and carry with them from this hemisphere the sustaining love and earnest prayers of missionary associates and unnumbered friends comprising both members and non-members of the Church, all of whom wish for them the realisation of every righteous desire.—J. E. T.

"The Story and Philosophy of 'Mormonism'"—Copies of this popular little work are now in stock in both paper and cloth bindings, and in sufficient number to fill all accumulated orders and to meet new calls. The book comprises 146 pages, 96 of which are devoted to "The Story of 'Mormonism'", this being an address delivered by the author before some of the great universities in the United States. The remainder of the volume is occupied by a treatment of "The Philosophical Basis of 'Mormonism'"—an address delivered by invitation before the Congress of Religions Philosophies held in connection with the Panama Pacific International Exposition in San Francisco. The little volume is now in its seventh edition.

THE HOLY GHOST—A DIVINE AID AND COMPANION

Elder Rulon S. Wells

of the First Council of Seventy

(*Concluded from page 502*)

It is a terrible thing to get the gift of the Holy Ghost and then lose it. We can only do that through transgression. If we have only kept ourselves clean, we have it still, if hands have been laid upon us in this Church; and we should stir up that gift until it is alive within us. It will manifest itself, if you will become active; if you will take your part; if you lift up your voice and cry repentance and labour for Zion. The Spirit will show itself within you, if you will declare the truths of heaven; you can not but say that you know, and the Spirit does know it. It is a terrible thing to lose it, and that is what some people have done. I call attention to one historical instance of it. There was David, the shepherd king of Israel, a man after God's own heart. How the Lord loved that man! He was full of faith; said he, "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake." That was the testimony of David. O how full and overflowing was he with that faith and confidence in God, in whom he believed to the bottom of his soul. But David sinned against God, and in the agony of his soul and in his

repentant mood, he cried out to the Lord: "Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy spirit from me." O, Latter-day Saints, it is a terrible thing to have it taken away. David obtained a promise before he died that the Lord would not leave his soul in hell; and I like to think that he will yet receive compensation for all that he has done in upbuilding the faith of mankind in those unstinted words of his wherein he expresses his devotion and faith in God.

"YE ARE THE TEMPLE OF GOD"

It was practical in every way. Paul wrote to the Corinthian Saints—that is to Saints like yourselves, who had faith in God, had repented of their sins, had received the remission of their sins in the waters of baptism and had received the gift of the Holy Ghost by the laying on of hands—and said unto them, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." So might we say to Latter-day Saints: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" Are you not conscious of that, Latter-day Saints? We can realise it. Do not defile that temple, for it is holy. Do not transgress the laws of God, and you will keep the gift of the Holy Ghost; and as long as you do, that is the testimony of the truth of this work, and the only way to have a testimony. What we may not know through the gift of the Holy Ghost is hardly worth knowing.

> Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.
>
> But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.
>
> For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

If we have the Spirit of God, then, and then only, can we know the things of God. So let us cultivate the gift of the Holy Ghost that we received by the laying on of hands, for He will lead us back into the presence of God. He is the Comforter, the teacher, the educator, our tutor, our monitor, our daily companion. If we will only so live that we may enjoy His sweet presence, it will enlighten our minds, enlarge our understanding, fill us with wisdom and knowledge and understanding, that we may know the things of God by His Holy Spirit, and without it we cannot come to that knowledge.

BUT ONE WAY TO RECEIVE THE HOLY GHOST

I rejoice this afternoon in the testimony that I have that this

is true, that it is a reality, it is God's way of helping His children to gain victory over evil. The difference between us and the world at large consists, then, primarily in this thing. There are many good people in the world, just as good perhaps as we are. We are sending our missionaries out to them. Why? That they may take unto the inhabitants of the earth, our brothers and sisters who know not the truth, the glad tidings that they, too, may receive the same joys that we have, that they may receive the gift of the Holy Ghost. That is the difference between the world and us. If they can only secure the gift of the Holy Ghost, it will enable them to work out their salvation and bring them back into the presence of God. But there is only one way to get it, and Latter-day Saints know what that way is. And so we send our missionaries out with that message to tell unto the inhabitants of the earth, that they, too, may receive that priceless gift, and be enabled to overcome this world of sin, and eventually be saved and exalted in the celestial kingdom of God.

ALL DOUBT WILL BE REMOVED

May the Lord help us to appreciate, then, what it means to have the gift of the Holy Ghost, and let us not say, as long as we have this gift, that we do not know that this is the work of God. I have heard it sometimes said, "Oh, you want to be very careful about saying that you know." Very true, that may be so; but let me tell you, it is sometimes more dangerous in telling them that you do not know; for then you give the adversary a hold upon you. Do not fall into that danger, because when you say that, you merely indicate that you are not in possession of the gift of the Holy Ghost. Develop it then within you, and as you labour in the ministry, as you labour in advocating the truth, as you labour in bringing men and women to a knowledge of it, and in perfecting your own lives and overcoming your own weaknesses, by the power and influence of that Holy Spirit, you will grow in the knowledge of God, and your testimony will grow day by day; it will burn in your hearts and you will know it beyond all shadow of doubt. That is the office of the Spirit of God, the gift of the Holy Ghost. May we then prize it above all things, and so live that we may always enjoy His sweet companionship, I humbly pray, in the name of Jesus Christ. Amen.

FROM THE MISSION FIELD

Doings in the Conferences: *Bristol*—A farewell social was given at Bristol on August 4th complimentary to Sister Phyllis Taylor. Sister Taylor has emigrated to America, where she will make her home.

Norwich—On August 2nd the M. I. A. of the Norwich Branch

met the members of the Lowestoft Branch M. I. A. on the beach at Lowestoft. The joint outing was arranged to enjoy a baseball game and to promulgate the spirit of Mutual work in the Norwich Conference. The members of the Ipswich Branch had a pleasant steamer outing to Harwich and along the coast on August 2nd. A meeting of the Traveling Elders was held at Lowestoft on August 7th. Encouraging reports were given from the various fields of labour and instructions were offered by President Leland N. Wight to stimulate greater efficiency in work and a broader distribution of the Book of Mormon. Later in the day a baseball game was enjoyed on the beach between the Elders and local brethren.

Birmingham—On August 5th in the Handsworth chapel, President J. Forest Wood administered baptism to one person, who was confirmed by Elder Cleston H. Rigby immediately following the baptismal ordinance.

Nottingham—The Elders of the Birmingham and Nottingham Conferences met at Nottingham on July 30th for a baseball game and general reunion. Sunday, August 1st, marked the opening of a meeting room in the Mansfield Branch. At the initial service President Orson H. Pratt in discourse stressed the necessity of there being love and unity manifest always. Elders Wallace D. Yardley and Clifford D. Gough also spoke. A farewell social was held in the Derby Branch. August 4th, in honour of Elder John H. Wilson, who will leave shortly for his home in America.

Hull—The Bee Hive girls of the Hull Branch held a social on August 4th. They were awarded "seals" for their accomplishments during the past month. This girl's organisation is growing steadily and marked enthusiasm is shown toward the work.

DEATH

MEGENEY—Gwendoline Joan Megeney, thirteen months old, daughter of Brother and Sister Roger and Florence Megeney, Birmingham Conference, died on July 28th. Funeral services were held on August 3rd under the direction of Elder J. M. Joseph. Elder Lawrence Peterson dedicated the grave.

CONTENTS

The Joys of Missionary Service 513
Poetry: Things that Endure... 519
Editorials:
Not to be Given Away ... 520
Job's Answers... 522
Homeward Bound 524
The Holy Ghost—A Divine Aid and Companion 525
From the Mission Field 527

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